Smith's Report

No. 179 *Challenging the Holocaust Taboo Since 1990* February 2011

UNESCO Symposium and Conference on Freedom of Expression

"UNESCO promotes freedom of expression and freedom of the press as a basic human right, through sensitization and monitoring activities. It also fosters media independence and pluralism as prerequisites and major factors of democratization by providing advisory services on media legislation and sensitizing governments, parliamentarians and other decision-makers."

Following are four letters sent to leading participants of this UNESCO Symposium and copied to personnel in UNESCO Headquarters and to its field offices throughout the world. The letters went to:

Irina Bokova, Director-General of UNESCO.

Frank La Rue, Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression.

Jean-François Julliard,
Secretary General
Reporters Without Borders

At this point the Secretart-General opened the Symposium with a talk significantly focused on Free Expression. Free Expression here, Free Press there, Free Speech here, again and again. It was unbelievably blind to the issues of free expression in Europe so I have included it here, with my response.

It is understood that Ms. Bokova will not respond publicly to criticisms of her actions with regard to freedom of expression. The purpose of these letters from CODOH is to make the hypocrisy of UNESCO claims about supporting freedom of expression, when it does so only for some, will be obvious to

Irena Bokova

her associates worldwide. The awareness of this double standard will drift from office to office and, if we stay with it, will slowly rise up through UNESCO bureaucratic ranks to—where?

The vast majority of UNESCO field offices are outside the European Union and North America—in short, out in the big world where accusations of anti-Semitism are growing increasingly ineffective.

Irina Bokova
Director-General of UNESCO
UNESCO Headquarters
Place de Fontenoy
Paris, France

20 January 2011

Dear Director-General:

UNESCO proclaims on its Website that: "Freedom of information (FOI) is a fundamental human right as stated in the UN General Assembly 1946, Resolution 59."

UNESCO states that its "mandate as set out in its 1945 Constitution specifically in mandat-

ing the Organization to 'promote the free flow of ideas by word and image.'"

I presume that you are aware of the fact that if I go to Germany or Israel to argue for a free exchange of ideas on the question of the WWII German WMD (homicidal gas-chambers) I will be arrested, prosecuted, and in all likelihood imprisoned because I will have questioned publicly what the German and Israeli States demand that I not question. In your published "credo" for UNESCO, which you refer to as a "New Humanism," you write that you will "not cede" with regard to the "dignity of every human being."

Director General Bokova: do you personally find it "dignified" to cooperate via your office with the imprisonment of men and women for thought crimes? Those who hold that the German WMD charges should be examined in the routine way that all other historical questions are examined?

If you do, there are men and women in UNESCO Headquarters and in UNESCO field offices all over the world who would like to know how you can dignify that position. So would I.

Sincerely,

Bradley R Smith
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on the Holocaust
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NOTE: This letter will be copied to personnel at UNESCO Headquarters and to UNESCO Field Offices throughout the Arab states and in North America.

Frank La Rue,
Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression
Palais des Nations
CH-1211 Geneva 10
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21 January 2011

Dear Mr. Frank La Rue:

On 26 January you will give the keynote address to the two-day UNESCO symposium and conference on the status of press freedom worldwide, freedom of expression on the internet, and the safety of journalists. These are matters that I am interested in.

Frank La Rue

I have here your Statement to the Fourteenth session of the Human Rights Council at Geneva, 3 June 2010, on the promotion and protection of the right to freedom of opinion and expression. With these remarks you note that "The Human Rights Council, through resolution 12/16, asserted that the exercise of the right to freedom of opinion and expression is one of the essential foundations of a democratic society, and is instrumental to the development and strengthening of effective democratic systems."

What do you make then of the fact that in France, where UNESCO is head-quartered in Paris, there is no freedom for individuals to fully exercise their right to freedom of opinion and expression when it comes to asking questions about fragments of World War II history? One such question is: "What proof is there that the German WMD (homicidal gassing chambers) actually existed?" Remember the Iraqi WMD fraud?

What do you make of the fact that the French citizen Vincent Reynouard is presently imprisoned for what the French State holds to be a "thought crime"—questioning this or that fraction of the orthodox Holocaust story?

Have you looked into the matter of this French prisoner? Have you decided to not look into it? I see that recently, in your position of Special Rapporteur for UNESCO you have addressed the right to freedom of opinion and expression for folk who live in Tunisia, China, Mexico, Italy, Colombia, Venezuela and even in The Maldives. Are you suggesting perhaps that the Maldivians have the right to freedom of opinion and expression while Frenchmen do not?

Please don't take this the wrong way. It is my view that you are entitled to your opinion, and that you have the right to express it, as does the Director-General of UNESCO, Irina Bokova. Nevertheless, it would be interesting to hear you explain why Vincent Reynouard is imprisoned for stating publicly that he questions what the French State holds to be true regarding one

Continued on page 12

The Holocaust in 2525

by Jett Rucker

Most people who appreciate what an invidious mythology it is that today passes for the "history" of the holocaust are frustrated by how little progress that history has made in the direction of truth in the decades that revisionists have been active. Over the past thirty years or so, the horrors experienced by the victims of the holocaust have been magnified and broadened while the demonization of Germans has become more vicious and the suppression of dissenting views, steadily more thorough and brutal. It is fair for revisionists to wonder: where is this all heading, and how will it "end up"? Some of the more egocentric among us secondarily wonder: will any of today's revisionists ever be recognized as the first expositors of the truth?

As for that secondary question, the answer is simple and obvious to me: revisionists who today are active or already dead will gain no lasting recognition, as I hope to demonstrate in the following, but there is another surprise among my conclusions on this point that may console: their views, at least in the negative—as to what did not happen, or was not done—will prevail over the long term. Not only that, but this outcome is already foregone. Revisionists' work is today practically done. It can be extended, reinforced, made marginally more-compelling, but their work that exists today is more than sufficient to bring about the results I anticipate. And, to repeat myself, they will not be recognized—none of them, by anyone, at any time, with occasional, obscure exceptions among specialists and collectors of curiosities.

As to the larger question of how the history and, alongside it, the myth, will develop, I'll first state a few assumptions and caveats. My conclusions reflect my tentative belief that over time, as the history of a certain time, place, and event "fades" and loses both detail and emotional potency, it grows more accurate. It grows more accurate, first and foremost, from the gradual erosion of falsehoods from its details. Along the way, here and there, but rather sparsely, a detail or impression is "picked up" and added to the account. Some of these details will, of course, be conditioned by subsequent experiences, be wrong or off the mark, but I surmise that a bare majority of them may add to the accuracy of the emerging account, however unverifiably. These are assumptions of mine that I will not undertake to defend; I state them for the use of anyone assessing my expectations. None of us will ever know if they're correct unless we test them by looking back from today at the histories of yesteryear, which is where my assumption comes from in the first place.

My speculation concerns what that cabal among us whom we call "historians" will be telling us, and each other, about the Jewish experience in Europe from 1938 to . . . perhaps the present year of 2525.

I do not consider my predictions to be sensitive to future events. Civilization may fry itself to a cinder in a nuclear holocaust (remember that kind of holocaust?), a Jewish state may expand to encompass everything from the Euphrates to the Nile, or may morph into a pan-Semitic simulacrum of its present self at peace (or war) with similar neighbors, all bearing names that we would recognize today. America may be the hegemon, or China, or Nauru, for that matter. My speculation concerns what that cabal among us whom we call "historians" will be telling us, and each other, about the Jewish experience in Europe from 1938 to . . . perhaps the present year of 2525. The Jewish nation, with or without territory, may have shrunk to numeric and influential insignificance, or it may be able to claim allegiance from some double-digit percentage of the world's (surviving) population. None of these things much affect the course of history.

The dynamic that governs my narrative is best compared to the recently enthroned principle of plate tectonics (climate change is too rapid, at least in the popular imagination). The changes to the dominant account of the holocaust, as well as to other matters attended to and cared about by large num-

bers of people, occur over many generations, such that any movement in its content or import is typically imperceptible over any single lifetime or, if perceptible, displays within any single lifetime a direction of movement unrelated to the long-term trend of its movement. Not only does no individual historian who means to continue being a historian to retirement age not undertake to move humanity's understanding of a seminal matter perceptibly during his or her career, but in fact humanity's understanding of such matters may be regarded as quite immovable for all practical purposes. The only "forces" (tendencies would be a better word) that produce actual movement in such matters may be compared temporally to the hydrological forces that carved the Grand Canyon.

But those forces, and their tendencies, are in fact inexorable. And the work revisionists have done to the present day, graven as it is in a million hard-disk drives all over the world, has established the gravitational field that already predetermines the course of future development viewed beyond the lifetime of anyone alive today, or their grandchildren. The fact is that no historian making full use of his professional skills can inspect the oeuvre of today's past and present revisionists without realizing that the regnant account of the holocaust today is largely bunkum. Note well, this is *not* my assumption; it is my judgment of the facts on the ground.

Most practicing, licensed, historians will not review this material, but those with an interest—a desire to find the truth of the matter—will. Now, taking that small minority who do review this material, most will decline fully to bring their skills as historians to bear, and will come away unconvinced; those few who approach the matter open-mindedly will, as I said, be convinced. Over time (generations), the proportion of those convinced in this subject, which is all the while fading from the immediate importance it seems still to enjoy in the present late day, will grow, so that interest declines even as understanding among those still interested grows. This, in turn, will produce a glacial, inexorable "trimming" of the excesses of the mythology in the account, approaching a core of truth that embodies progressively less of the original (and substantially wrong) whole. One or two renegades in each generation may dare to unearth an affirmative point from the revisionists of yore; most of these will be slapped down smartly and well. None will cite their sources, for these are buried in the mists of obscurity and obloquy.

It will, of course, compete with other myths in its struggle to control the masses of the earth. It may command sufficient power to offer the sort of proposition to masses of the earth that Charlemagne offered to the pagans he found in Gaul: submit, or die.

No revisionist of today, no matter how young or hopeful, may hope for recognition—not now, nor ever. Nor may she hope for any discernible movement of public opinion in the direction in which the truth lies. Perhaps that is why so many revisionists are old. They are beyond the age at which such hopes may be entertained for anything they do, or ever did.

But over the eons, the *negative* effects—the false assertions in past accounts—will yield to the merciless effects of time and water, or their analogue, truth. These will fall away, bit by infinitesimal bit, their disappearance totally unattributed, and unremarked by any but the most obsessed, those most devoted to each mote of the fraying myth.

And these, the keepers, as it were, of the flame, those who have taken to heart the command, "Never Forget," they will have recourse to the Eternal—religion. Religion, and its modern analogue, nationalism, will preserve, uplift, and even, in some hopefully narrow confines, enforce adherence to the myth in its full, and glorious, and even growing inflorescence. It will sustain the hopeless, galvanize the aimless, inspire the thoughtful, and empower the ambitious, in whatever ambit finds its own sustenance in the mythology—for now, we might call it Israel. The scope of this future megalodon, whatever it is, will define the power of the myth, and the power of the myth, in turn, will define the power of the body that nurtures it.

It will, of course, compete with other myths in its struggle to control the masses of the earth. It may command sufficient power to offer the sort of proposition to masses of the earth that Charlemagne offered to the pagans he found in Gaul: submit, or die. Other myths, God forbid, may be subjecting other masses within their spheres of control to choices of the same type. Or, the myth may find itself competing against liberated masses who have rejected invidious mythology altogether, and are animated by the

implacable drive to be and remain free of enslavement to any myth, nationalistic, religious, or other.

And for the incorrigibly optimistic, there theoretically remains the ideal that seems today beyond hoping for: that the holocaust mythology will by 2525 have joined all other group hatreds in the dustbin of historical irrelevance, and will have no sway outside a tiny cabal of outcasts huddling in isolation on some distant rock in the middle of an angry sea.

May they, and all the mythologies that inspire us to hatred, fear, or mistrust of each other, forever remain in their faraway fastness.

Facing a New Decade

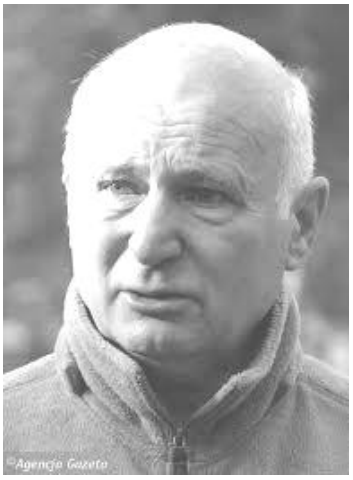
by Thomas Kues

Counting the years properly we are now facing a new decade. What will it bring for holocaust revisionism?

In one of my first articles (issue 150) for *Smith's Report*, "What Remains to Be Researched?" I outlined a number of areas still in need of research and mentioned a number of studies in need of translation into English. In the two and a half years that have passed since then, much of this research has in fact been carried out.

In 2010, coinciding with the new trial against John Demjanjuk in Munich, the first revisionist study on the Aktion Reinhardt "extermination camp" of Sobibór was published, co-authored by myself, Jürgen Graf and Carlo Mattogno and titled *Sobibór: Holocaust Propaganda and Reality* (TBR Books). The most important part of this book is undoubtedly the analysis of the results from an archeological survey carried out at the former Sobibór camp site by the Polish professor Andrzej Kola in the years 2000-2001.

Kola had previously published an article on his research in a rather obscure Polish journal in 2001, but this was never translated into any Western language, or for that matter referenced by any of the orthodox experts on the Aktion Reinhardt camps. The reason for this is easy to see. While Kola pays the necessary lip service to the mass extermination dogma, the published results from his probings



Andrzej Kola

and diggings clearly show that the official claim that Sobibór served as a "pure extermination center"—a claim based exclusively on "eyewitness" testimony—do not hold water.

Instead of the concrete gas chamber building described by the "eyewitnesses," Kola discovered, at the site where this murder factory should have been located, the remains of a huge wooden barrack, with dimensions incompatible with those of the alleged gas chamber building, containing numerous fragments from toilet articles and clothing. Not far from this barrack he also discovered the remains of a smaller building containing an oven. These finds suggest a large delousing barrack and a smaller hot-air delousing chamber, something which greatly strenghtens the revisionist hypothesis.

Neither Kola nor a later Israeli-Polish team of archeologists active in 2007-2008 managed to find the slightest trace of the alleged gas chambers, despite fine-combing the three-hectare area of the "death camp proper" with probes and advanced equipment. In other words, the homicidal gas chambers at Sobibór never existed. Thanks to the research of Kola we can now conclude, based on solid proof, that Sobibór was in fact what Himmler had called it in a directive from 5 July 1943, namely a transit camp.

In Chapter 10 of our study we discuss the deportation of Jews to the German-occupied territories of the Soviet Union via the

"extermination camps"—which were in fact all transit camps. A key piece of evidence presented here is the wartime diary of Herman Kruk, who served as head librarian in the Vilna ghetto. Kruk's diary entries from April 1943 shows that a large number of Dutch Jews, which according to mainstream historiography were "gassed" in Auschwitz and Sobibór, were in fact deported to Lithuania.

The discovery of these diary entries prompted me to write a survey of the available evidence for the eastward transit of supposedly murdered Jews, which is currently being published in installments in the *Inconvenient History* web journal under the title "Evidence for the Presence of 'Gassed' Jews in the Occupied Eastern Territories".

In 2009 Carlo Mattogno published in Italian *Il Campo di Chelmno tra Storia e Propaganda*, the first full-length revisionist study on the first-constructed of the "extermination camps," Chelmno (also known as Kulmhof) in the Warthegau district of occupied Poland. This volume, which presents an abundance of evidence against the official Chelmno historiography, which has it that some 150,000 Jews were murdered at this camp in "gas vans," is scheduled to be published in English by TBR Books in mid-2011 under the title *Chelmno: Myth and Reality*. Among other things, Mattogno demonstrates, based on the published results of four archeological surveys, that the only means of cremation which existed in the camp, a single open-field oven of a known type, could only have incinerated at most 45 corpses within 24 hours, so that the cremation of the alleged 150,000 victims would have lasted until 1951, and that the amount of human remains present in the mass graves at the former camp site is absolutely incompatible with the supposed victim figure.

Furthermore, a diary entry of Herman Kruk from 4 July 1942 as well as two diary entries penned on 14 and 30 July 1942 by Avraham Tory, the secretary of the Jewish Council in the Kovno ghetto, confirm independently of each other that many of the Jews deported to Chelmno ended up in Lithuania, where they were employed in road construction. With the publication of this volume, all six "extermination camps" (as well as the "auxiliary extermination camp" of Stutthof) have been the objects of devoted book-length revisionist studies. It thus marks a milestone in the history of holocaust revisionism.

Naturally Mattogno spends many pages of this book discussing the evidence for the alleged murder weapon employed at Chelmno, the so-called "gas vans," concluding that the scanty "proofs" dished up by the holocaust historians for the existence and use of these vehicles is devoid of any real evidentiary value. The issue of the "gas vans," which were allegedly used not only at Chelmno but also in Serbia and the occupied Soviet territories, is also dealt with in detail in French revisionist Pierre Marais' study *Les camions de gaz en question* from 1994, which will be published in a fully revamped English edition as *The Gas Vans: A Critical Investigation,* in late 2011.

In* Healthcare in Auschwitz*, scheduled for publication in late 2011, the vast measures undertaken by the Auschwitz camp administration for the sake of the inmates' health are for the first time revealed in their full scope, including detailed regulations for the proper nourishment of the inmates and the construction of a large hospital complex wherein surgeries were carried out on thousands of Jewish inmates allegedly marked for death.

The indefatigable Carlo Mattogno is most of all known as an expert on the Auschwitz-Birkenau camp complex, and in December 2010 his most exhaustive study on this subject, *Auschwitz: The Case for Sanity*, was published in English. This 756-page volume critically examines Jean-Claude Pressac's and Robert Jan van Pelt's desperate, deeply flawed and sometimes plainly absurd attempts at proving the existence of the alleged homicidal gas chambers at Birkenau, and as well traces how the Auschwitz gas chamber legend came into being. It is the most definitive revisionist statement on the Auschwitz gas chambers to date.

In late 2011 it will be followed by what might justly be called Mattogno's long-awaited magnum opus, *The Crematory Ovens of Auschwitz*, a likewise monumental study on the five crematories at Auschwitz-Birkenau, whose incineration capacities play a crucial role in determining the veracity of the mass-extermination claims. The publication of these two volumes however does not mark the end of Mattogno's research efforts.

In *Healthcare in Auschwitz*, scheduled for publication in late

2011, the vast measures undertaken by the Auschwitz camp administration for the sake of the inmates' health are for the first time revealed in their full scope, including detailed regulations for the proper nourishment of the inmates and the construction of a large hospital complex wherein surgeries were carried out on thousands of Jewish inmates allegedly marked for death.

Auschwitz: Assistenza sanitaria, "selezione" e "Sonderbehandlung" dei detenuti immatricolati (Auschwitz: sanitary service, "selections" and "special treatment" of registered inmates, Effepi 2010) serves as a sort of companion volume to *Healthcare in Auschwitz*, as well as a follow-up to Mattogno's previous study *Special Treatment in Auschwitz* (2004), and discusses the "special treatment" of registered Auschwitz inmates and the allegation of mainstream historians that this term meant the selection of sick detainees for killing in homicidal gas chambers. This volume hopefully will be published in English during 2012.

As was recently mentioned during a broadcast of Carolyn Yeager's radio show *Heretic's Hour*, Jürgen Graf, Carlo Mattogno and I are embarking on one of the largest revisionist research undertakings to date. The subject of this research project will be the last major aspect of the holocaust that has yet to be dealt with in detail by revisionists, namely the alleged mass extermination of 1 to 2 million Jews carried out by the *Einsatzgruppen* in the German-occupied parts of the Soviet Union. This part of the holocaust is especially complex, as we are not dealing here with isolated phantasms within very limited areas (I am talking here of the "gas chambers" in the "extermination camps"), but with mass shootings of the most varying scopes carried out at hundreds of locations during a three-year period. The orthodox allegations are based on a number of activity and situation reports supposedly dispatched by the *Einsatzgruppen* themselves.

While there is no question that mass shootings were carried out in the East, there are several questions in need of critical inquiry, chief of them are:

Our opponents are a veritable army of certified court historians and skilled propagandists with virtually unlimited funds and resources, as well as mass media and the legal and political systems on their side—yet despite this, "Holocaust studies" appear increasingly moribund, not to say brain-dead.

a) Were the *Einsatzgruppen* ordered to exterminate Jews based solely on their ethnicity?

b) Are the reports presented as evidence for the mass extermination genuine and reliable?

c) How many Jews were actually killed by the *Einsatzgruppen*?

In order to answer these questions we must survey the entire available contemporary documentation on the *Einsatzgruppen*, which means going through tens of thousands of document pages. In fact, one of the initial obstacles we are now facing even before the start of our research is the pressing need to transfer this vast documentation from microfilm to digital media, something which unfortunately costs a rather large sum of money. We would be most grateful for any helping donations, however small (we can be reached via CODOH).

Where is Holocaust revisionism heading in this new decade? As seen above, we will soon have covered virtually all aspects of the holocaust question in our research. What remains now, first and foremost, is to reconstruct, piece by piece, what actually happened to the Jews in German-controlled Europe during World War II, to map the real history of the camps, the ghettos, the deportations and the victim figures.

Carlo Mattogno has dubbed this new constructive side of revisionism "affirmationism." The best examples of this affirmationist trend in revisionist research can be found in Mattogno's own latest studies on Auschwitz. While running the risk of sounding self-promoting, I see my own research concerning the actual fate of the "gassed" Jews as another example of affirmationism, as this seeks to provide an answer to the anti-revisionists' favorite rhetorical question: "If they were not gassed, then what happened to them?"

During the coming decade revisionism will have many challenges to meet, but also many opportunities to take advantage of. I will begin with listing the challenges.

First and foremost there is a lack of revisionist researchers. The number of revisionists carrying out original research are probably no more than ten—that we know of now. This does not mean that we necessarily need x number of full-time researchers. It would be just as

well to have a sizable number of spare-time researchers, preferably from varied disciplinary backgrounds, who contribute high-quality articles from time to time, or only once or twice. As a saying in my native Sweden goes, "many small streams will form a large river."

Our opponents are a veritable army of certified court historians and skilled propagandists with virtually unlimited funds and resources, as well as mass media and the legal and political systems on their side—yet despite this, "Holocaust studies" appear increasingly moribund, not to say brain-dead. We on the other hand, while lacking manpower and funding both, have dedication and the endurance that comes from knowing that historical truth is on our side and that this truth ultimately will prevail.

It would be most welcome if new revisionist researchers would appear in eastern Europe. I am thinking specifically of Romania, Moldavia, the Baltic states, Belarus, Ukraine and Russia, as natives of these regions would have many advantages in dealing with the two great remaining problems of revisionist research, the *Einsatzgruppen* killings and the fate of the "gassed" Jews deported to the occupied Soviet territories. Especially welcome would be research from scholars with access to historical archives.

Such researchers should realize that it is possible for them to publish findings of a revisionist nature without running any risk of being charged with "Holocaust denial," provided they proceed cautiously. For example, if a historian, based on testimonal or documentary evidence, were to demonstrate the presence of French, Dutch or Belgian Jews in a camp or ghetto in Belarus during the period 1942-1944—a fact not allowed for by mainstream historiography—but refrained from discussing how exactly these Jews had reached occupied Soviet territory and paid the necessary lip service to the orthodox version of the holocaust, he could go scot-free, provided that he knew how to play his cards well.

Even discoveries of documents concerning transports of supposedly "gassed" Jews to the East

Today this challenge is not necessarily posed only by people mishandling revisionist arguments for political ends; there are also individuals spreading fallacious arguments in the name of holocaust revisionism.

could possibly go unpunished with enough reference to the find constituting an "exception" (though publication outside peer-reviewed channels might prove necessary). This would amount to a kind of "salami tactic," or undercover revisionism which might appear to some to be cowardly; but in some cases, and particularly under an increasingly totalitarian atmosphere, this might be the most effective way to proceed. This would serve to undermine the orthodox dogmas from within, by piling anomaly upon anomaly until critical mass is reached and the stability of the holocaust house of cards could no longer be maintained. I recommend that prospective researchers read through my above-mentioned article series on the presence of "gassed" Jews in the East, which can be regarded as a stepping-stone for further research into this issue.

The second challenge is the legal persecution of Holocaust revisionists taking place in many European nations. There is no sign that this persecution will decrease; rather we must be prepared that it will increase as revisionism gains new victories. The more the facts presented by revisionists threaten the system, the more we in turn will be threatened by the system. Alarmingly, a trend has recently been seen among the governments of the Western world, in connection with the Wikileaks "Cablegate," to seek to gain control over the Internet. We should expect open and covert attacks on revisionist websites under the guise of campaigns against "online terrorism," and we should therefore do our best to counter the encroachment of censorship into Internet freedom and civil liberties. As long as the Internet remains free, revisionism cannot be stopped.

The third (thankfully minor) challenge is posed by what I prefer to call "pseudo-revisionists." Carlo Mattogno warned about this phenomenon in his book *My Banned Holocaust Interview*, originally published in 1995. "Unfortunately, for some years now, several groups of 'Naziskins' have appropriated some revisionist positions for their own particular ideological-propagandistic purposes. These are revisionism's most dangerous enemies: first, because they spread a version of revisionism which has been simplified to the point of banality, giving the impression that revisionist arguments are all nonsense; and secondly, because

they provide a justification for those who claim that revisionism is a Nazi phenomenon (...)".

Today this challenge is not necessarily posed only by people mishandling revisionist arguments for political ends; there are also individuals spreading fallacious arguments in the name of holocaust revisionism. Their usual operating procedure is to claim that virtually every document relating to the fate of the Jews has been forged, without backing up their vast accusations with any form of evidence. Two concrete examples of this are so-called "Krema denial," the assertion that all or most of the crematorium building at Auschwitz-Birkenau never existed, or that those structures were in fact bakeries or some such, and what might be called "Aktion Reinhardt denial," the claim that the camps Belzec, Sobibór and Treblinka not merely did not function as extermination centers, but actually did not exist at all, with no Jewish deportees ever reaching them.

Both of these positions lack any kind of evidential support and are contradicted by archeological evidence as well as by hundreds, even thousands of pages of doubtlessly authentic documents—evidence which is fully congruent with the revisionist position and which does not in any way provide proof of homicidal gas chambers. Whether this pseudo-revisionism stems from ignorance, politically motivated subjectivism ("everything that furthers my agenda is permissible") or covert activism by anti-revisionists and Zionist trolls (or "Hasbara activists" as they prefer to call themselves), it lends ammunition to our opponents, who can use these individuals as straw men and say things like: "See, the revisionists are denying that the camps existed. They are either crackpots or liars."

I should remind my readers that the need to counter this challenge has nothing do with defending any revisionist "dogmas." Authentic revisionism is, by the very definition of the term, alien to the concept of dogmatic thinking. It is not the above-mentioned notions in themselves that are problematic,

Over the last four years it has been revealed that while postwar historians estimated that the Germans had operated between 5 000 and 7 000 detention sites, recent research shows that there in fact existed "somewhere in the neighborhood of 20 000 camps and ghettos of various categories, the majority of them located on occupied Soviet territory

but the fact that they completely lack any evidential basis. To stubbornly maintain an assertion without presenting a serious argument for it is to cling to a dogma, which is why I call these positions "pseudo-revisionist". What must be defended is sound scientific methodology. I see no real need for revisionist researchers to spend their valuable time discussing these vapid claims in detail (a rebuttal to Krema denial has already been offered by Mattogno in his article "Zu den 'nicht existierenden' Krematorien von Birkenau", *Vierteljahreshefte für freie Geschichtsforschung*, vol. 3, no. 3), but I do recommend that online revisionist debaters not let such claims go unanswered—and that they educate themselves.

Then we have the upcoming opportunities and good news.

To begin with, it looks like the efforts of the powers that be to introduce anti-revisionist legislation into all member states of the European Union will be thwarted, at least temporarily, by constitutional friction in those states yet lacking such heresy laws. A recent statement from Sweden's constitution committee implies that such legislation most likely cannot pe passed before 2014. The "Anti-Racist" legal framework constructed for the implementation of an EU-wide anti-revisionist law has also been watered down by those member states still paying a modicum of respect to the concept of freedom of speech.

The second piece of good news may not be very new, but will have implications for the coming decade. Over the last four years it has been revealed that while postwar historians estimated that the Germans had operated between 5,000 and 7,000 detention sites, recent research shows that there in fact existed "somewhere in the neighborhood of 20,000 camps and ghettos of various categories, the majority of them located on occupied Soviet territory ("Largest Archive of Holocaust Records to Open," *USA Today* (online edition), 19 November 2006). Presently a 7-volume encyclopedia of these camps and ghettos is being compiled by Geoffrey Megargee of the USHMM. This piece of news is of great interest to revisionists, as it ties in with the question of the destination of the deported "gassed" Jews.

Other opportunities for further research will no doubt arise from

the "European Holocaust Research Infrastructure" (EHRI), a 7-million-euro project in which "seventeen research centres from Europe and Israel" will "transform the dispersed data available for Holocaust research in Europe, Israel and the United States into a cohesive corpus of resources" which will then be made available online for "maximum open access of these data" (http://tinyurl.com/4bfjtao). Experience has shown that openings of archives and releases of unpublished material strengthens the revisionist position while correspondingly weakening the orthodox.

Finally there is a very interesting development on the archeological frontier. As reported by me on the *Inconvenient History* blog, a young British forensic archeologist, Caroline Sturdy Colls of the University of Birmingham, is currently working on a project which involves identifying the mass graves at the site of the former Treblinka "extermination camp" using "the most up-to-date scientific techniques. This project will form the basis of her doctoral dissertation, which will be presented at the earliest by the end of 2011. Considering the fatal damage which the research activities of Kola et al. at Belzec and Sobibór have caused orthodox holocaust historiography, the news of this high-tech survey is most welcome. One should never underestimate the Shoah defenders' propensity for shooting themselves in their collective foot of clay.

All in all, I believe that this will prove one of the most important decades in the history of holocaust revisionism. Let us face every challenge with renewed energy, and may our opponents live in interesting times, as the old Chinese saying goes.

On Fred Leuchter

Robert Faurisson

Michael Hoffman has recently sent me the new, enriched edition of the book he devoted in 1985 to Ernst Zündel's first big trial in Toronto that year. (The second big trial was to take place in 1988.) The present book bears the title ***The Great Holocaust Trial*** and the author dubs it the "twenty-fifth anniversary edition."

A few days ago, leafing through it to get an initial idea of the contents, I stopped short upon noticing, at pages 147–158, a text from 1992 by Fred Leuchter (the author of the famous *"Leuchter Report"* of 1988 on the alleged gas chambers of Auschwitz, Birkenau and Majdanek, and author as well of other reports, published in 1989, on the alleged gas chambers of Dachau, Mauthausen, and Hart-heim castle).

I retained a vivid memory of this piece which at the time I had found deeply moving and which in 2010, that is, eighteen years after its writing, appeared to me, in light of the many other trying episodes that were to overwhelm F. Leuchter in the interval, more moving still. Its title was *Is There Life after Persecution?*, with the subtitle *The Botched Execution of Fred Leuchter* (http://tinyurl.com/62ztc85).

It was his paper for the eleventh conference of the Institute for Historical Review in the U.S. in October 1992, published in the *Journal of Historical Review*, Winter 1992-1993, pp. 429–444.

I hope that F. Leuchter, despite the condition in which he now finds himself, will somehow have the time and strength to add to that heart-rending story the epilogue that may rightly be expected of him, which would deal with its author's life from 1993 to today. The whole, that is, the 1992 piece and the follow-up that remains to be written, would not fail to be translated into at least French and German.

F. Leuchter is one of the most endearing men I have ever met: his intelligence, his probity, his kindness and his courage are striking. His tribulations have gone well beyond what he has been able to tell us up to now. The Klarsfelds, Sabina Citron and the entire band of holocaustic shock troops, singling him out, ruined his life and reputation. Once down on the ground, he saw even some revisionists or semi-revisionists treat him

with contempt or condescendence. In London in November 1991, when his hardships and humiliations had barely begun, David Irving dishonourably left him to his fate, before ending up calling him a "simpleton". As for Carlo Mattogno, he maligned the "Leuchter Report" not without taking up the moronic arguments of Jean-Claude Pressac who, however, some years later, was to realise that he himself had defended, with the help and money of the Klarsfelds, a dossier that was "rotten" and good only for "the rubbish bins of history" (sic). I could name the names of a few other persons who have behaved hardly better, but shall refrain from doing so.

To end, I prefer to yield to Fred Leuchter himself. Let's hear how he held forth to his audience in 1992. Today, eighteen years afterwards, his declaration, whose substance has been confirmed by time, takes on an arresting significance:

Much to the dismay of my executioners, the execution was so badly botched that I am able to stand here before you to speak the truth, and to tell the world that it is not myself, but the Holocaust story that is dead. I repeat for the record: I was condemned for maintaining that there were no execution gas chambers at Auschwitz, Birkenau, Majdanek, Dachau, Mauthausen, or Hartheim Castle. There's no proof for the charge, only innuendo, lies, and half-truths. Robert Faurisson, Ernst Zündel and others said this first. They, too, live as victims of botched executions, but nevertheless free to speak the truth in a strong and growing voice that repeats: No gas chambers, no gas chambers, no damn gas chambers!

Today, there is no longer a single person to come and assure us that he or she has, finally, found proof of the existence of those "damn gas chambers." Spread the word! The magical gas chamber, like the whole "Holocaust", is no longer anything but a tainted product of the industry, business and religion of the "Shoah", even if certain historians, out of conformism or fear, persist in ritually mentioning its existence but without bringing forth any proof.

Fred Leuchter

At the dawn of the year 2011 we can say it with even more certainty than in the past: on the strict level of science and history, the alleged Holocaust of the Jews with its millions of survivors – amongst whom numerous miraculous ones – and its magical Nazi gas chambers is indeed quite dead.

The survival in the mass media of the vile wartime canard and most phenomenal bunkum of modern times has no more sense to it than the artificial survival of Ariel Sharon, kept by his doctors in an artificial coma since January 4, 2006, that is, for the past five years to the day, without any hope of coming back to life.

The last of the Jewish Mohicans to venture to find proof of "the Holocaust" at Auschwitz publicly relinquished his search on December 27, 2009: he was Professor Robert Jan van Pelt. Of the historians who showered us with purported testimony or confessions, I had requested "one proof, just one proof" of the reality of a physical extermination of Jews by Hitler or his associates.

Then, going for better precision, I let fly with "Show me or draw me a Nazi gas chamber!" Finally, going to still greater lengths for precision, I invited, so to speak, "Holocaust" researchers to go and visit the capital of "the Holocaust", that is, Auschwitz, and then, at the very heart of the camp, stand before the ruins of the big crematorium II, which tell so much; I challenged them to find us the least trace, **on** or **beneath** the roof of the alleged gas chamber, of what they called holes and ducts for the pouring in of Zyklon B pellets. For my part, I summed up my observation and its consequences in four words: "No holes, no Holocaust!"

Well before that I had, moreover, published the building plans of that crematorium, plans which, along with a good number of other documents, I had discovered on March 19, 1976 in the archives of the Auschwitz State Museum and which had been kept hidden since the war. Those plans showed that the place which, according to what we are told, housed a homicidal gas chamber contained instead a simple depository, with the characteristic dimensions and layout for the keeping of corpses awaiting cremation.

Towards the end of this year, a book to be published in France will amount to a "laying of flowers and wreaths" on the grave of what the American Arthur Butz, in a masterly work published in 1976, already called *The Hoax of the Twentieth*

Century. And justice will thus be done to the memory of Maurice Bardèche, Paul Rassinier, Louis-Ferdinand Céline and a cohort of men and women who, the world over, have preferred accuracy to lies. In the first line I see Ernst Zündel and Fred Leuchter. A hundred other real revisionists stand with them.

January 4, 2011

[This has been reprinted from *Robert Faurisson, The Unofficial Blog* (http://tinyurl.com/6zddwjb).]

UNESCO Symposium and Conference on Freedom of Expression

Continued from page 3

fragment of WWII history. Are all Frenchmen condemned to silence on this one issue—under the threat of State prosecution and imprisonment? And if not all, which ones are? Specifically?

As the Special *Rapporteur* on the promotion and protection of the right to freedom of opinion and expression, representing UNESCO and the longing for liberty all over the planet, could you not say a few words about the imprisonment of Vincent Reynouard for the crime of thinking for himself, rather than for the State?

Thank you for your attention, and good luck to you out there on the podium.

Bradley R. Smith, Founder
Committee for Open Debate on the Holocaust

NOTE: This letter will be copied to offices at UNESCO headquarters and to UNESCO field offices.

At the desk here, reflecting on Irina Bokova, the brain recalls my wife telling me: "God lives hypocrites too." It was the brain. I had nothing to do with it.

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26 January 2011

Dear Secretary General Julliard:

It is good to know that you will have participated in the UNESCO International Symposium in the panel addressing the state of press freedom worldwide. There may be no more important matter facing human culture today than what *Reporters sans frontières* stands for, "the freedom to inform and to be informed."

RSF states: "The right of all to freely inform the public and to be informed is absolute." *RSF* quotes Article 19 of the Universal Declaration of Human Rights: "… everyone has a right to freedom of opinion and expression, which includes the right not to be penalized for those opinions and to 'seek, receive and impart' information and ideas by whatever means, regardless of national borders."

This represents an ugly irony that is difficult for me to understand. All over Europe, but especially in nations such as France, Austria and Germany, writers and publishers are being "penalized" with imprisonment for addressing publicly specific fragments of WWII history, including, but not limited to, the German WMD (gas-chamber) question. Has *RSF* come to the aid of such men and women as Vincent Reynouard, Wolfgang Froelich, Gerd Honsik, Sylvia Stolz or Horst Mahler? Not that I am aware of. Why not?

These writers are in prison today for having believed in the "absolute right of all to freely inform the public and to be informed." Am I to take it that *RSF* only "half-believes" what these men and women truly believe – that "The right of all to freely inform the public and to be informed is absolute"? *RSF* says nothing. *RSF* does nothing. *RSF* will go to the ends of the earth in Asia, Africa, South America and especially the Muslim world to protest the imprisonment of writers and publishers, but it hasn't a word to say about the imprisonment of writers in Western Europe, the place where *RSF* itself is housed.

Jean-François Julliard: a simple question. I would be willing to tra-

vel to France to speak publicly about the irrational vocabulary of the American professorial class with regard to the Holocaust question. I gave such a talk in Tehran in 2006. You can find it here: http://tinyurl.com/299d2d9

I did not need the support of *RSF* in Iran, but I would need it in the land where *RSF* is headquartered – in France. Would *RSF* argue publicly that I would have the right to speak, that French men and women would have the right to listen to me speak, without the threat of arrest, trial, and imprisonment? Or would *RSF*, representing half-believers in Article 19 of the Uni versal Declaration of Human Rights – half-believers being those who believe that Article 19 was

Jean-François Julliard

meant to protect some at the expense of the rest – allow the French State to take me down? I hardly need to ask, do I?

Sincerely, but with a sincere sense of disappointment,

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NOTE: This letter will be copied to administration and staff at UNESCO Headquarters and field offices.

Address by Irina Bokova, Director-General of UNESCO on the Occasion of the Opening Session of the International Symposium on Freedom of Expression

UNESCO
26 January 2011

Your Excellency Birgitta Ohlsson, Minister for European Union Affairs of Sweden, Mr. Frank La Rue, United Nations Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression, Excellencies,

Ladies and Gentlemen,

It is a pleasure and an honour to open the second *International Symposium on Freedom of Expression* in the house of UNESCO. I wish to thank Sweden and the Swedish National Commission for UNESCO for their generous support to this initiative. It is important that we continue the dialogue we launched with the first International Symposium in 2009. I am grateful for the presence of so many representatives from Member States, the private sector, non-governmental organizations, academia and the media. I think we have brought together today everyone who should be here – and from a wide range of countries.

I extend warm greetings also to Mónica González Mujica, laureate of the *2010 NESCO/Guillermo Cano World Press Freedom Prize*. Your courage is exemplary and your work inspiring. Thank you for being here with us.

Ladies and Gentlemen, We meet to explore the current state of press freedom across the globe, the safety of media professionals and freedom of expression over the Internet. We are here, I think, because we all agree on some key points. We agree that freedom of expression is a fundamental human right underpinning all other civil liberties. We agree that it is a key ingredient of tolerant and open societies and that it is vital for the rule of law and democratic governance.

We agree also that freedom of expression is key for growth. Freedom of expression allows for the free flow of ideas necessary for innovation. It bolsters accountability and transparency across the public and private spheres. I hope we agree also that freedom of expression implies responsibility – responsibility to accurate information and for professional ethics, responsibility to promote tolerance and understanding.

UNESCO's mandate builds on these principles. Our Constitution

calls on Member States to work together to advance mutual knowledge and understanding between peoples through the "free flow of ideas by word and image." UNESCO is driven by the idea that the defences of peace must be built in the minds of men and women. Freedom of expression is a foundation stone of these defences.

We may agree on all of these points, but we have come together, because our times feature great paradox. We have unprecedented opportunities for expression at our disposal thanks to new technologies and the Internet. More and more people are able today to produce, update and share information widely, within and across national borders. We have fabulous new ways for data to be stored efficiently.

All of this is a blessing for creativity, exchange and dialogue. At the same time, new threats are arising. In a context of rapid change, these are combining with older forms of restriction to pose formidable challenges to freedom of expression. These challenges take different shapes in various contexts, but they share the same nature, as violations of a fundamental human right.

A pluralistic and editorially independent press is not common throughout the world. Legal and regulatory mechanisms of control remain in many countries. Taxation and licensing procedures are used still as means of control and deterrence. Defamation charges too often remain criminalized rather than part of the civil code. National legislation on media and freedom of information fails in some countries to meet international standards. In others, such legislation has yet to be implemented – or even passed.

Challenges arise also inside the media sector. Professionalism could be strengthened almost everywhere in the world. The accountability and credibility of media has fallen too often under question. Voluntary self-regulation mechanisms need to be established or strengthened in many countries.

Violence against journalists remains the most serious danger to freedom of expression. According to *Reporters Without Borders*, whose Secretary General is among our speakers, 57 journalists were killed for reasons connected to their work in 2010. UNESCO takes this threat very seriously. As Director-General, I speak publicly on every occasion a journalist has lost his/her life and appeal to the appropriate authorities to investigate the circumstances of this death and inform UNESCO about the results.

George Orwell once wrote that "if liberty means anything at all, it means the right to tell people what they do not want to hear." Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation might be.

Most of those who face death are not correspondents in war settings, but local journalists reporting on corruption and criminality. They are simply silenced to keep misconduct from being revealed. Short of death, journalists across the world are pressured, intimidated, threatened and abused. Too many journalists find themselves in prison for the wrong reasons. Too many are forced to flee their countries. Too many resort to self-censorship to protect themselves. The last decade has seen rising impunity for such crimes. We all need to redouble our efforts to redress this unacceptable situation.

The digital age is giving rise to new threats to the safety of those who publicly disseminate information. Every week, we learn about new ways in which information is censored, filtered and blocked. We hear more and more about bloggers being attacked, imprisoned and killed. The speed of technological development has triggered new debates about freedom of expression. These are very necessary.

These debates touch on the right to privacy and personal security. They carry on the definition of sensitive information and the potential harm caused by information made available on the Internet and through social networks. The proliferation of hate speech and defamation over the Internet is raising sharp questions about responsibility. The protection of journalists' sources and whistle-blowers is being thrown into new light.

Debates focus also on the legitimate right to security and the interests of States. They link up with issues of cyber-espionage and cyber-crime. The role of Internet providers is now open for discussion, as is the use of technology to expand surveillance. I believe UNESCO is an important platform to take these debates forward.

During the last session of UNESCO's Executive Board, Member States requested us to explore many of these questions through a reflection paper on UNESCO and the Internet. I look forward to your thoughts enriching our discussion. The digital landscape is also shaking the business of media to the core. Traditional business models are showing signs of weakness,

while existing legislation and regulations are pressed by reality. The sector is under stress from all sides. Pressure is compounded by the impact of the global economic crisis.

We need to rethink how to protect media professionals in a harsh new climate. We need to consider how to foster ethical and professional standards for the production of quality information in a context of rapid change. Frustration will deepen across the media sector until these challenges have been addressed. Access still remains an issue.

Though considerable progress has been made in the past five years, the majority of the world's population still does not have access to the benefits of information and communication technologies. We must design innovative ways to promote access and creation of local content and applications, to develop media literacy, and to open new horizons for sharing information and knowledge.

The Broadband Commission for Digital Development, which UNESCO established with the International Telecommunication Union, is a good example. This is vital for empowering citizens to participate in social and political life. This is crucial for healthy societies, sustainable economies and transparent governance. The Internet offers tremendous opportunities, but these must be made accessible to all—in ways that all can understand, by means that are cheap and easy.

Excellencies, Ladies and Gentlemen,

UNESCO raises awareness about challenges to Article 19 of the Universal Declaration of Human Rights. We ring the bell when violations occur. We promote media and information literacy to increase access and ease the free flow of ideas. We support the expression of pluralism and cultural diversity in the media. And we work to widen access for all to information. We need your help to succeed in this mandate. Your experience, your ideas and your views are vital.

George Orwell once wrote that "if liberty means anything at all, it means the right to tell people what they do not want to hear." Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation might be. Protecting this fundamental human right is a process without an end. The case must be continually argued, violation of this right should never be accepted, and States and societies have to be helped to move forward.

This is why we all are here. I look forward to your views and thank you for listening.

[I had addressed the Secretary General once, but it was clear that she needed to hear from me again.]

Irina Bokova
Director-General of UNESCO
UNESCO Headquarters
Place de Fontenoy
Paris, France

30 January 2011

Dear Director General:

I have here the draft of your talk on the occasion of the Opening Session of the International Symposium on Freedom of Expression at UNESCO on 26 January 2011, and I have watched the Webcast of your presentation of that talk. You appear to be sincere when you say: "We agree that freedom of expression is a fundamental human right underpinning all other civil liberties."

Unfortunately, the reason I am forced to question (forgive me) either your sincerity or your understanding of what it means to suppress Freedom of Expression, is that you have never addressed the **Gayssot Act**, which in France is designed specifically to suppress Freedom of Expression by making it a crime to question the findings of the International Military Tribunal at Nuremberg in 1945–46 (art. 9).

UNESCO is headquartered in Paris. I cannot believe that you are ignorant of the Gayssot Act, which makes it a crime against the State to question the language of a Military Tribunal that originated some 65 years ago. It would appear to me that you have made a conscious decision to stand aside from confronting this clear assault on Freedom of Expression. With this decision you have made of yourself, and of UNESCO itself, mere bystanders to the ongoing corruption of the ideal of Freedom of Expression by the French State.

In a similar context following WWII, folk who acted in this way were referred to, contemptuously, as "bystanders."

You say: "UNESCO raises awareness about challenges to Article 19 of the Universal Declaration of Human Rights. We ring the bell when violations occur." It was along about this time, listening to you, that I began to feel impatient.

Where have you, where has UNESCO, ***ever*** "rung the bell" about laws in Austria, Belgium, the Czech Republic, France, Germany, Hungary, Israel, the Netherlands, Switzerland and other countries that have made it a crime against the State to question fragments of WWII history, particularly but not solely the charge that Germans used gas chambers to murder hundreds of thousands (millions?) of innocent, unarmed civilians?

You state: "Too many journalists find themselves in prison for the wrong reasons." For you, what are the "wrong" reasons? Men and women are in prison today in France, Germany, Austria and Spain for challenging State laws against questioning, again, fragments of WWII history. I can only sense that you agree that they should be—which is why you have decided in every such instance to not ring the UNESCO bell.

And then, what in this context is shameful, you quote George Orwell: "If liberty means anything at all, it means the right to tell people what they do not want to hear."

The fact of the matter is that UNESCO and its Director Generals, both past and present, have not wanted to hear that some—some, not all—of the findings of the International Military Tribunal at Nuremberg in 1945–46 (art. 9) are not true, or merely half-true, or in some cases too obtuse to take seriously.

You say: "Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation might be. Protecting this fundamental human right is a process without an end. The case must be continually argued, violation of this right should never be accepted, and States and societies have to be helped to move forward."

Agreed, Madame Secretary General. I agree. Let's begin to move forward now. At UNESCO! In France! With the Gayssot Act! This really is your cup of tea, isn't it? Should it not be?

Sincerely,

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There are days that last forever, while a year can slip by during a blink of the eye. That's how the last year went for us here.

So the New Year is here and we are positioning CODOH to be the top organization on the Internet to defend Freedom of Expression for Holocaust revisionists.

There was bad news the final months of 2010. We lost our bulk mailers, thus no way to address the student masses. We have finally solved that one with programs that are not in the hands of, or cannot be easily affected by the usual perps.

Pay Pal, the program through which CODOH received the majority of its contributions via the Internet, closed its doors to us, cutting out that source of income. This has been a serious set-back for us as we received a substantial percent of our contributions via Pay Pal. Now what?

We have set up a new contribution page on www.coodh.com where you can use your credit card to contribute. It is a ***very*** safe page.

And we have a new account for wire transfers with HSBC, the Hong Kong/British bank, here in Mexico. ***Very*** safe. You can find that one too at www.codoh.com

That's the story, the way we work. Contributions. Twenty-one years now, no guarantees, never knowing, no certainty, yet always pulling through—with your help.

Thank you,

Bradley

Smith's Report
is published by

Committee for Open Debate on the Holocaust

Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of *Smith's Report*.

Canada and Mexico--$45

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Letters and Donations to:

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